1: Wilson E-5 (1934-1938) 1951 FN17 Ngonde FN17
Nyakyusa

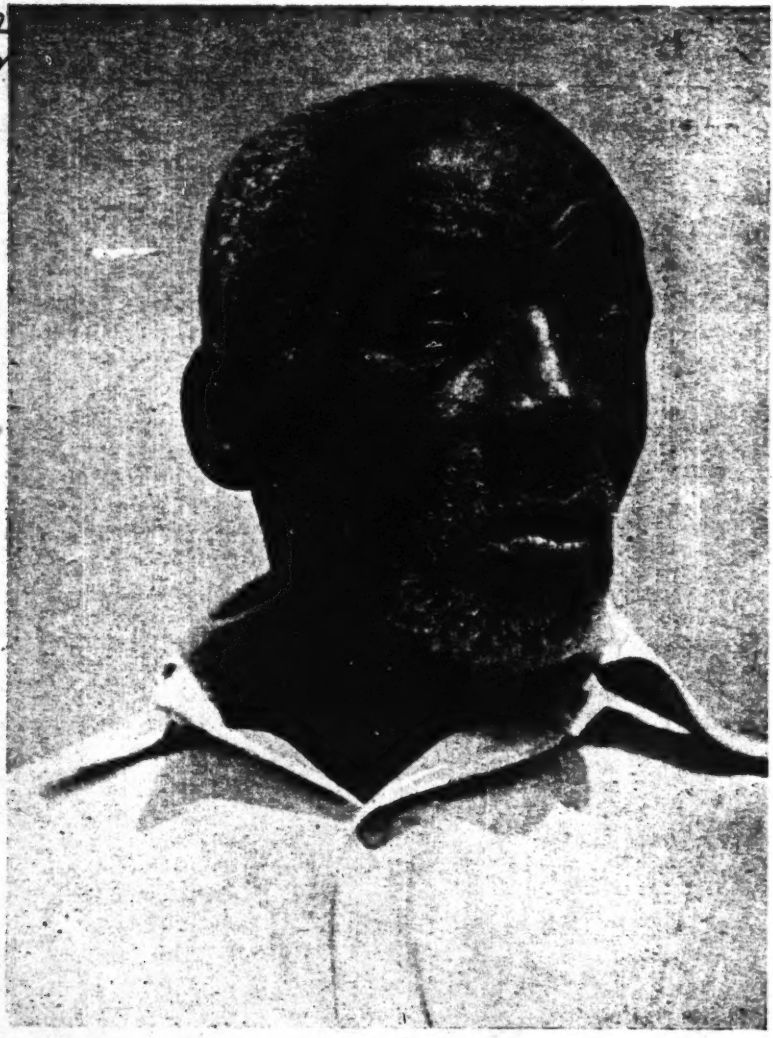
643
291
●142

V. THE CHIEF MWAIPOPO

[facing p. 50]

1: Wilson E-5 (1934-1938) 1951 FN17 Ngonde FN17
Nyakyusa

142
387



VI. FIBOMBE, A CHRISTIAN ELDER

[facing p. 51]

1: Wilson E-5 (1934-1938) 1951 FN17 Ngonde FN17
Nyakyusa

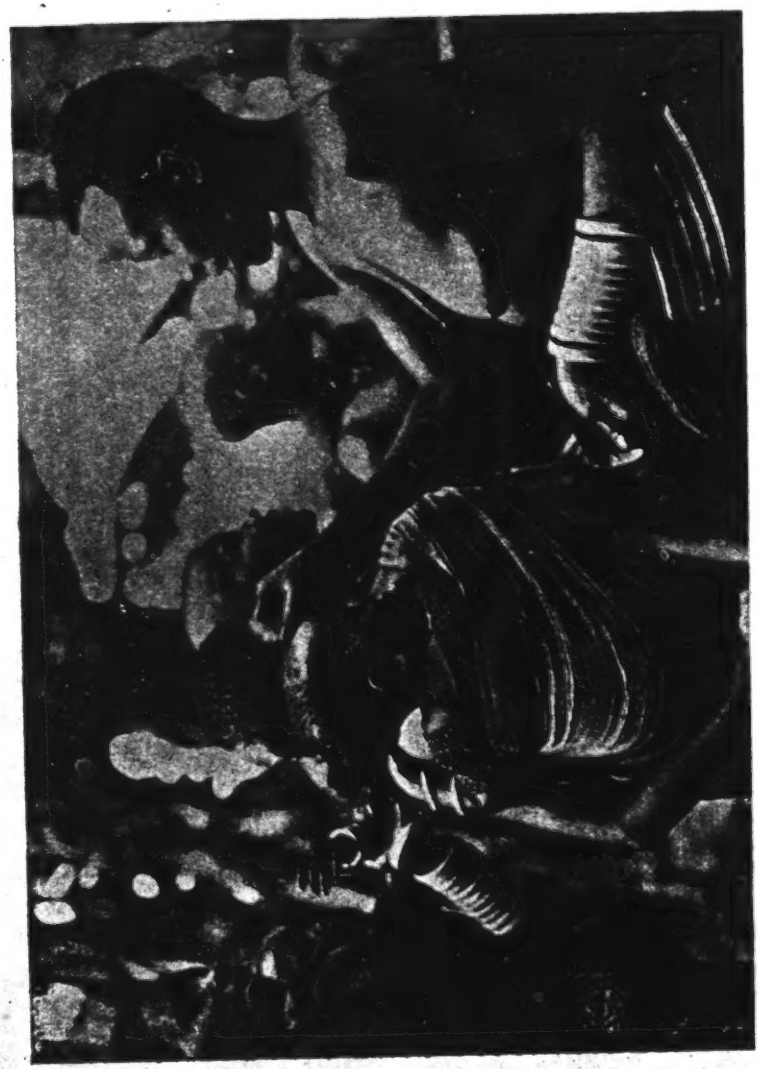
142

XVI. THE FAVOURITE WIFE OF A CHIEF

[facing p. 147]

2: Wilson E-5 (1934-1938)1957 FN17 Ngonde FN17
Nyakyusa

845
301
854
142

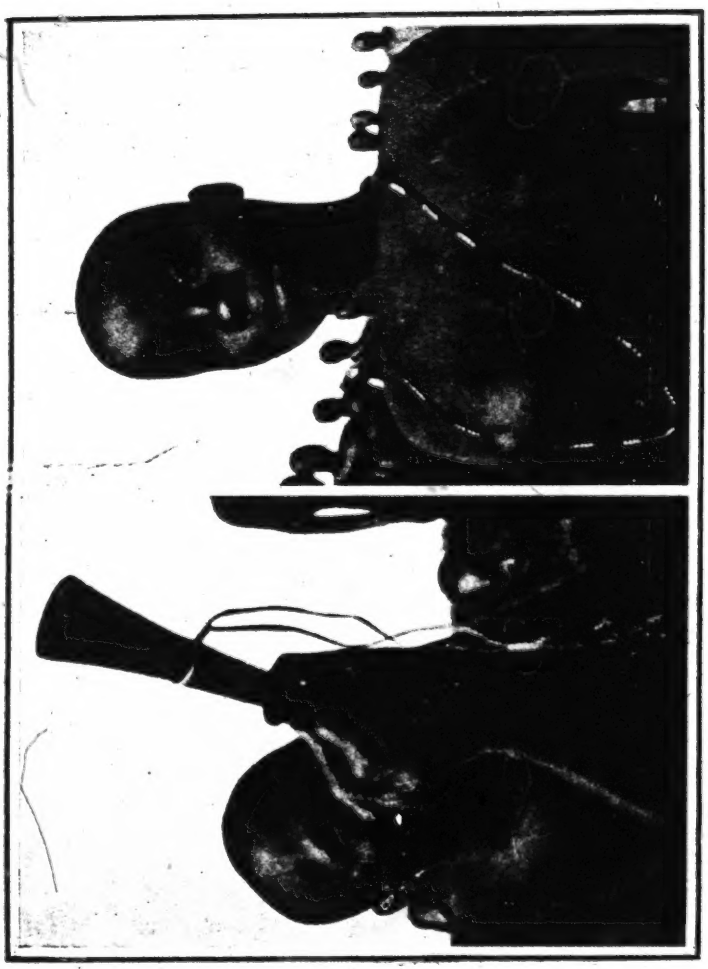


7. The officiant at a twin ritual anoints a child

[facing p. 164]

3: Mackenzie M-5 (ca. 1925) 1925
FN17 Ngonde FN17

301
302
142



276

TOBACCO SMOKING.

There may be only one pipe for a dozen smokers. Each takes one long pull, and slowly exhales after he has handed the pipe to his neighbour. Many grow their own tobacco, and often take it in the form of snuff.

A YOUNG WOMAN.

Young women are not always so simply dressed, many wear quantities of beads on their neck and arms, and some are weighted down on neck, arms and ankles with coils of copper wire. The clean shaven head, however, is common to all girls who wish to be smart.

[FACING p. 64]

9: Wilson E-5 (1934-1955) 1959
FN17 Ngonde FN17
Nyakyusa

291
142
301
643

THE KYUNGU, PETER

[opposite title page]

9: Wilson E-5 (1934-1955) 1959
FN17 Ngonde FN17
Nyakyusa

231
142
782

4*a*. SACRIFICE AT LUBAGA

4*b*. THE SACRIFICIAL MEAT

[facing p. 23]

9: Wilson E-5 (1934-1955) 1959
FN17 Ngonde FN17
Nyakyusa

793
643
291
142
[415]

5*a*. PRIESTS OF LUBAGA (KINGA)

[534
778]

5*b*. KINGA PRIESTS WITH HORN AND DRUM

[Facing p. 39]

9: Wilson E-5 (1934-1955) 1959
FN17 Ngonde FN17
Nyakyusa

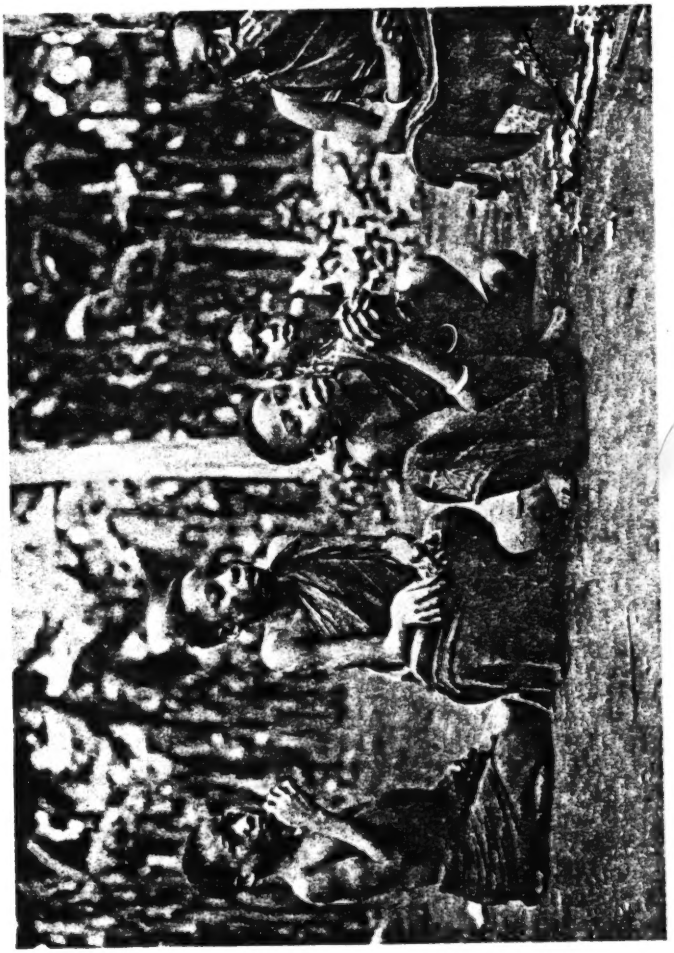
643
291
142

7. HEIR TO A CHIEFDOM
(*Mwanyilu in 1936*)

[Facing p. 55]

9: Wilson E-5 (1934-1955) 1959
FN17 Ngonde FN17
Nyakyusa

769
782
142
291
516



8. COMMUNION WITH THE SHADES

[Facing p. 70]

9: Wilson E-5 (1934-1955) 1959
FN17 Ngonde FN17
Nyakyusa

793
142
291

10*a*. KASITILE THE PRIEST

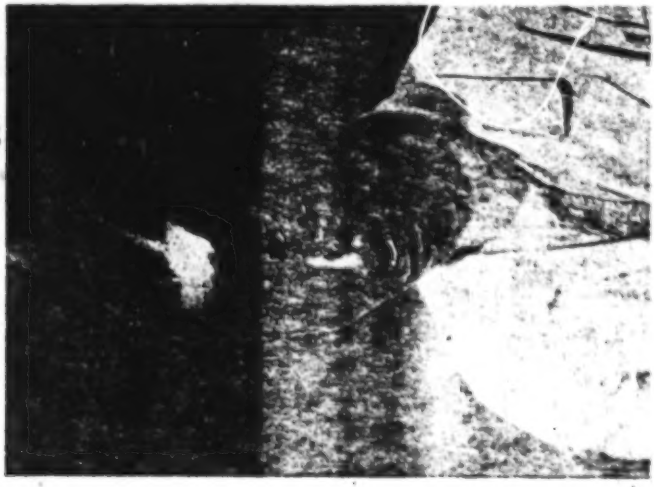
516
787

10*b*. DIVINATION WITH PORRIDGE

[Facing p. 118]

9: Wilson E-5 (1934-1955) 1959
FN17 Ngonde FN17
Nyakyusa

195
142
291
293



126. NYASURU, LEADER OF THE AFRICAN NATIONAL CHURCH

125. NOEMELA, FOUNDER OF A SEPARATIST CHURCH

[opp. p. 166]

9: Wilson E-5 (1934-1955) 1959
FN17 Ngonde FN17
Nyakyusa

142
291
301

13. MARIA, A CHRISTIAN ELDER

[opp. p. 167]

13:Lehmann E-5 (1939) 1951FN17 Ngonde FN17
Nyakyusa

142
177
291
342
854
622

The chief Wwamasika and his family after he had received from me my old "Klepper-Mantle" as a gift.

to enter his hut, where the patient was sitting on the ground with his back to the wall. To heal his patient of the pains, the doctor made some small incisions in his skin near the stomach by means of a triangular-shaped knife, and then he rubbed in the incisions a thick black juice taken from the horn of an antelope (the horn was called *kapembe*, pl. *ulupembe*). The juice was prepared from different roots and herbs as a medicine against stomach pains. In the horn were certain divisions for other medicines, and in each of these divisions was stuck a small (black) stick for removing the specific medicine from it. After this treatment the patient declared that he felt severe pains in the region of his stomach. I asked the doctor for some of his medicines, but he was unwilling to give me anything. Then I promised to bring him next day some European medicines hoping to get in exchange some of his medicaments.

123
757
[415
237]

The following morning I returned. On this occasion I did acquire some of his medicines in exchange for various European tablets, especially as he was most fascinated with the kaliumpermanganatum[1] of which I gave him a few crystals, explaining to him the use and the dose; when I dissolved some of the crystals before his eyes, it probably seemed to him to be a mystical process. Among the medicines I received then from him was a medicine for luck, called *kwarusako*. Some of the inhabitants of the village, who had meantime appeared, were very unwilling for him to give me this medicine, and maintained that I would take with me all the luck of the village.

[777]

On this second visit to the medicine-man, there was again a patient present, and I wanted to take a photograph of the scene because it was

123
755

[1] [i.e., $KMnO_4$. – Analyst]

13: Lehmann E-5 (1939)1951 FN17 Ngonde FN17
Nyakyusa

123 755 in the open air and not within the hut as on the previous day. But the patient was unwilling to be photographed. He feared, he said, that by the photo I would take „his inner man together with the medicine just accepted" with me to Europe. I tried to calm him, showing him some pictures of my family, and I also let him look through the view-finder of my camera, so that at last he was satisfied. Then, after feeling more confident, he told me the cause of the pains which led him to come to the doctor. He thought he had been bewitched, as he had met a descendant of a man whom some long time ago had killed one of his own ancestors.

[142 291 516 756]

The Medicine Man and one of his patients. The medicines are spread out on the mat.

756 Then the medicine man also explained to me how he had come to the position of a doctor. He did not inherit his position from his father, but he was instructed in medical practices by another doctor. The circumstances which had led him to this position were the following.

[837] Before his initiation to the medical practice he had entered into forbidden relations with the wife of another man. To protect himself [789] from the magical revenge of the deceived husband and his kin he went to a medicine man to acquire antidotes against the expected bewitching. He had to pay two cows for this medicine, and as he had paid them, the medicine-man offered to initiate him into the secrets of the practice of a medicine-man. The character of the client, probably, had won his confidence, and indeed, the medicine-man whose guest I now was, made a profound impression on me.

754 He also described some forms of bewitching[1] for vengeance. For this purpose the avenger poisons a fowl in his own village uttering curses

[1] Cf. G. Wilson, Introduction, p. 277 (belief in witchcraft).

13: Lehmann E-5 (1939)1951 FN17 Ngonde FN17
Nyakyusa

and other duties applicable to a girl after marriage. The practical instruction takes place in or before a special hut in the village under the leadership of the *abanyago (avanyago)*. The girl is admonished by the *unnyago* to obey her parents without any delay, to perform the commands of her mother immediately, e. g. to clean the hut, and especially to show obedience when guests are present. Should the mother blame her daughter unjustly, she should not reply. (The girl had been blamed in the earlier discussion that she had not swept the hut when her mother required her to do it). Then her duties and conduct towards her future husband were inculcated. As a wife she must never accept anything from the hands of her husband without kneeling and stretching out both hands, and turning away her face with eyes cast down. Also as a wife she must not hold her head up

Some of the drummers.

when she is addressed by a man. As a wife she must be anxious to prepare her husband's meal always at the right time, that means, it has to be ready when her husband returns from the field. If she sees her husband coming from the field, then she has to go to meet him, and take his hatchet from him. Should her husband scold her, she is not to reply; but she may ask her neighbours for help. It is one of her duties to take care of the regular cleaning of the hut[23]. The ashes must always be removed by her from the fireplace. If there are only a few ashes on the fireplace she must remove them with her hands[24].

[23] The place near the house where the sweepings are thrown down is called *urutagililo*.

[24] *Cf. Mackenzie*, p. 51, who refers to such moral instructions connected with puberty customs, probably at Karonga; cf. *Fülleborn*, p. 359 (Nygonde plain).